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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Should a Fee be Required for Affiliation?

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MOST WORSHIPFUL LEON MARTIN ABBOTT
Grand Master 1917, 1918, 1919

Born August 28, 1867
Died October 10, 1932

*There is no death! the stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine for evermore.*

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 OCTOBER, 1932 No. 2

LEON Leon Martin Abbott, Grand Master of **MARTIN** Masons in Massachusetts in 1917, 1918, **ABBOTT** and 1919, died suddenly at his home, in Brookline, Massachusetts, on Monday, October 10, 1932.

Thus passes another grand master of this jurisdiction within a month of his successor in that office, and whose demise was recorded last month in these pages.

The exalted brother, whose death has just occurred, had an experience unique in Masonic life.

Honors came to him thick and fast. From the time of his initiation in Columbian Lodge, Boston, in 1894, he had held Masonic office continuously, rising steadily through successive steps not only to the Grand Mastership of this jurisdiction, but to the head of the Scottish Rite as well. He was Most Puissant Sovereign Grand Commander of the Northern Masonic Jurisdiction, A. A. S. R.

Probably no man in the fraternity was better known either in this country or abroad. His activities took him to many places.

Few among his fellows at the recent great meeting of that Rite at Indianapolis but will be shocked to learn of his passing.

Gifted with singular charm and an attractive personality, he guided well the organizations of which he had been the head. His record stands as his memorial.

The writer acknowledges here many kindly acts at his hands. He had always shown a keen interest in the *CRAFTSMAN* and a concern for its welfare. He it was who first helped this writer to receive *Light* in Masonry. The remembrance of his exquisite rendition of the ritual will long remain.

VOTE The air resounds with the clamor of the politicians. Spellbinders, near-spellbinders and spellbinders not so near pour forth the virtues of the candidates, and make all manner of promises (often with their tongues in their cheeks) to improve this or that ruinous situation brought about by the opposing political party. Panaceas, platitudes and plain hooey are thrown around indiscriminately, all designed to one purpose: electing the candidate on November 8.

Freemasonry, as such, has no part in the political discussions now through a growing crescendo climbing to the heavy fortissimo of early November, but Freemasons as individuals decidedly have a part in politics—and a very important part. More than three million votes are represented by the members of this great fraternity in this country, and if wives, sons and daughters of voting age are counted, perhaps as many more.

Who shall say, therefore, that this organization is not a powerful influence in the affairs of the State.

Many political offices are held by Masons. Big business and finance are plentifully besprinkled with its membership. In metropolis and hamlet and every grade of community in between, men of probity and judgment—successful men—Freemasons—hold positions of trust and honor among their fellows. These men in large measure shape the destinies of the nation. Their position on public questions is a persuading influence.

The Craft, therefore, has a heavy responsibility resting upon it. To see to it that on November 8 next only fit men are elected to public office, that the iconoclast and radical shall be kept out, that the growing catalogue of abuses against the people's rights shall be materially reduced and the great burden of oppressive legislation lightened.

This is truly a time when every man should come to the aid of the country. Wise judgment is needed; most careful consideration of candidates and their qualifications is emphatically necessary. The time is here NOW to see that the ship of state is kept on an even keel, that the shoals and rocks of political expediency shall not wreck it.

Vote, my brothers! Vote as your conscience dictates. Vote for the best man but above all allow no specious argument to sway your judgment nor untried experiment to jeopardize your whole future. Give careful heed to the needs of our people and in the quiet of your own chamber and with your own conscience your guide, make up your mind to cast your ballot only for that man who places above all else the general good of the community. These are momentous days in the life of the republic. You have an important stake in them. **VOTE!**

OVERHEAD Recent years, until 1929, saw an orgy of temple building throughout the country which, in the light of subsequent events, has caused many a headache to building and finance committees and others responsible for providing the funds to pay the builders' and financiers' charges. Because of unwise expenditures in this direction, considerable ill-feeling arose among brethren in different sections of the country and today, with shrinking values in real property and diminished income, some organizations are in dire straits with no relief in sight.

Obviously in a period of inflation, costs rise, and those high costs represented by expensive buildings with heavy carrying charges are a serious burden upon the fraternity.

Complaint is made that the burden of rental of Masonic apartments must be lowered and it is a logical question whether or not some of the city lodges are not carrying too heavy a load of overhead expense due to expensive real estate holdings.

During recent days of travail in business much sail-trimming has been indulged in throughout all industry, big and little. Extensive and comprehensive readjustments have been made, reaching down from the highest to the lowest items. Most people are familiar with this fact.

It is obvious that Freemasonry, if it is not to be accused of indifference towards the "cost of

doing business," if that commercial expression may be permitted, should give heed to this matter of rentals and real estate carrying charges. The question may well be asked now, whether in the present period of deflation, with costs all along the line coming down very materially, would not be the right time for conservative Masonic bodies which have resisted the urge to build when everything was sky high, to very appreciably improve their future financial position by taking advantage of the unusual conditions, and incidentally help speed the day of recovery by starting building operations now.

In Boston, Massachusetts, where the Grand Lodge has its headquarters, the Masonic Temple occupies one of the most valuable pieces of real estate in the city. It was urged in 1928-29 that the old temple be sold and a new building erected. Sentiment or something else prevented that course, however, and today, with increasing taxes and no reduction in land valuation, those lodges and other bodies meeting in the Temple are laboring under a heavy handicap in meeting the necessary obligations imposed through the operation of an expensive building situated in the heart of the city and from which but a comparatively small amount of revenue from outside the Craft is received.

The trustees of the Masonic Temple did a splendid job when several years ago they made leases with new business tenants at much higher rentals—but only on the street floor is business other than Freemasonry permitted, and the thought occurs frequently to the minds of men who have the best interests of the Craft at heart why is it necessary to have the Temple located on its present high priced site with all the attendant high costs, and so much tomblike space carrying so heavy a burden?

Lodge rooms do not necessarily have to be located in the highest priced commercial section of any city. A little thought and investigation will disclose locations equally or even more desirable than that at 51 Boylston Street, the cost of which would be very materially less than that now occupied. With building costs at a very much lower level than they have been for many years, does it not seem to be the right time to give consideration to a new Temple for Boston?

The result of such a step would be a larger and more modern building, no capital expenditure beyond the money received from the sale of the present building for which it is believed a ready purchaser could be found, a distinct relief to individual bodies, and with improved facilities at lower costs, a feeling of general satisfaction all round that the Craft hereabouts had

done a wise thing, showing not only sound judgment by furnishing work for many unfortunates now out of a job, but by intelligent foresight had improved materially its real estate situation.

These thoughts are respectfully presented to all members of Grand Lodge as well as individual members hereabouts. Expressions of opinion on the subject which will be given space in these columns, are cordially invited.

"THEY" In all the discussions pro and con on every conceivable subject from economics through the whole gamut the intelligent observer cannot fail to note how often the word "they" comes into play.

"They" ought to do this; "they" ought to do that; "they" ought to do the other, till the question automatically arises in the mind of the aforesaid intelligent observer: who is this "they"?

It is not an indefinable or mythical figure that is referred to, although one might assume from superficial observation it was. This all-powerful "they" inevitably obtruding itself into affairs and which is directly responsible for so many unfortunate situations in life is some specific individual or group of individuals or element of the community.

Yes. And the person who is prone to use the word most constitutes one of the group—in nine cases out of ten.

In other words, the mysterious "they" is none other than you, and you, and you; so when emergencies arise and "something ought to be done about it," ask yourself the question what share have "I" in this matter? It affects "me"; what can "I" do to change things as they ought to be? Then when you've properly digested that, look about you, get a grip on the facts of the matter, and proceed to do *your* part. Don't leave everything to the other fellow. He's probably looking to you.

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AN OPENING ODE

(Tune—"America.")

Sung at 50th Communication of Grand Lodge of Iowa.

"O, God! our Order Bless,
With peace and happiness,
And unity;
O, Thou! our Craft defend,
And may Thy love extend
To all, as guide and friend,
'So mote it be.'

"May wisdom from on high,
Bring to our mystic tie
Prosperity.
May our united band,
Greet all throughout the land,
With joyful heart and hand;
'So mote it be.'

"May grace from Heaven above,
Fill all our hearts with love.
Upraised to Thee;
With harmony combine
To help Thy glory shine,
And let the praise be Thine;
'So mote it be.'

Should a Fee be Required for Affiliation?

A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE
BOSTON

JOSEPH A. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

SHOULD OUR LODGES CHARGE A FEE FOR AFFILIATION?

By ALFRED H. MOORHOUSE

WHETHER or not the practice of requiring a fee for affiliating a Mason in a different jurisdiction or in another lodge within the jurisdiction of his original membership is universal, I do not know. It is, presumably, within the prerogatives of any grand lodge to invoke such a requirement. Should grand lodge control the question?



It would seem to be the part of common sense and fairness to the individual seeking to re-affiliate, to allow him to freely enter another lodge of his own choosing if a change of residence makes it impossible for him to attend his

home lodge, and his interest in the Craft prompts a desire to be actively associated with another. Yet it is conceivable that this procedure, or privilege, may be abused, as it doubtless has been, many times.

Certainly no affiliation should be permitted until the petitioned lodge unanimously votes to allow it. It should not be made a matter of right, however, and while in some cases the degree of desirability set upon its exclusiveness or "snobbishness," as the case may be, not entirely absent from all lodges, at least in the East, may preclude the possibility of a man "getting in" without paying a fee of some sort, or in fact under any ordinary circumstances, in the general run of lodges the addition of a new name to the rolls is really to be desired. After all, annual dues roll around regularly and lodges have no greater asset than a goodly list of active, due-paying members who are keen in their interest and regular in their attendance and with the prompt dues-paying habit.

While this may seem to be begging the question, the lodge undoubtedly has a right to decide who shall be its members, and if in its judgment a fee is deemed desirable, then a fee should be charged.

Unfortunately, the question of money has come to count altogether too much in the minds of some men who ought to take a broader view of their Masonic responsibilities. Always before the eyes of these men and shutting off the larger perspective stands this wall of materialism. Some of the best men Freemasonry has ever had among its membership have been comparatively poor in this world's goods, and yet the example of their lives has greatly enriched the Craft. Who then would seek, because of the obstacle of an affiliation fee, to shut good men out of the field of Masonic usefulness?

It's a moot question — this matter of whether or not a fee should be charged for affiliation, and deserves the attention of the Craft generally. It is a question which in forty-nine jurisdictions may easily receive many different answers. Whatever course is decided upon should be one of universal application. Unfortunately no machinery or organization at present exists for ascertaining just what the consensus of opinion of the whole Craft would be in the matter. Which is another reason why a Supreme Court of Freemasonry for the arbitrament of debatable questions of general interest should be established at an early day.

We would be quite willing to abide by the decision of such a Court and believe the great mass of the membership would, likewise.

BREAK DOWN THE BARRIERS

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THE welfare and advancement of Freemasonry as a whole should always have first consideration, being of greater moment than the interests of individual brethren or particular lodges. On this theory the writer is in favor of the elimination of fees for affiliation.



Visualize Freemasonry as a universal brotherhood, which receives its postulants into the order on the basis of absolute equality, entitled to all its rights and benefits throughout the broad domain where its votaries are to be found. Divisions of Grand Lodges and subordinate lodges have been created because of necessity and for

convenience, but being a Freemason comes first, the particular affiliation is secondary.

The imposition of fees for affiliation is responsible for the loss of many members. The day has gone by when men spend their lives in restricted localities. Whether change in residence is dictated by necessity or personal inclination is immaterial; the fact remains that a considerable portion of our population is in a more or less constant state of flux. The easier it is made to effect a change in membership, and the less expense and red tape involved, the more readily will Masons transfer their allegiance to a local lodge when they find themselves in a new field of activity.

Many members are lost to the fraternity through dimits. While dimits are necessary to enable a member to accomplish an honorable withdrawal from participation in the work of the fraternity, in a large propor-

tion of cases the dimitting member fully intends to affiliate with another lodge in due time, when he is quite sure that he has found the most satisfactory connection. He realizes that if the lodge he chooses does not meet with his requirements another change will necessitate the payment of an additional affiliation fee. The result is caution and delay. Time goes on, interest lags, and the affiliation is never consummated.

The contention that after a man has once paid the initiation fee required, it is his right to become a member of any Masonic lodge which is willing to accept him, without being penalized by demands for additional fees, is not devoid of merit. In any event, we opine that it would be a happy state of affairs if this condition prevailed.

The inherent right of a particular lodge to decline to admit a petitioner for affiliation is in no way changed, whether a fee is charged or not. As a rule, the man who seeks affiliation with another lodge will become an active and working member, else he would not seek admission.

The clerical work involved in changes of membership on the part of secretaries and grand secretaries is insignificant, and these officers are usually fairly well compensated for their work.

There is, of course, another side to the argument. The initiation fees asked by lodges vary to some extent; one lodge is wealthier than another, and can offer its members more advantages, and a lodge admitting a member by affiliation assumes some responsibility for his future welfare. The law of averages will take care of these differences, for while a lodge is admitting members by affiliation, some of its own members by the same process will transfer their allegiance to other lodges.

The solidarity of the order will be materially increased by breaking down artificial barriers, erasing imaginary lines and removing obstacles which make contact more difficult. Making it easy, simple and inexpensive to transfer from one lodge to another will save many a member otherwise lost.

FEE SHOULD BE CHARGED

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

THERE are two sides to the discussion of our subject this month, as there usually is to any controversial subject.



On the one hand is the contention that a member of the Craft, having once paid his fee, should not again be penalized when force of circumstances necessitates changing his lodge home. In other words, that he has the same status as a tenant moving from one house to another — subject only to the new conditions and new rates of tenancy.

Opposed to this claim that a lodge, by admitting a new member, becomes morally responsible for that member's future welfare and well-being as it is for those of its other members. This, it is urged, makes

excusable — if not necessary — a modest fee for the additional book-keeping and the new responsibility.

As can be at once seen, there is good logic and reason in both arguments, but to our mind the greater weight rests with those who urge an affiliation fee.

If a member of lodge A, by whim or through force of circumstance, finds it desirable to change his lodge membership, he is consulting only his own wishes and should be willing to pay for the consummation of his wishes. If he has been forced to change residence, thus making a change of lodge desirable, the change is either for his convenience or his pleasure. He may always retain his home lodge affiliation, even though he moves from its jurisdiction. He can still visit lodge in his new surroundings and enjoy Masonic intercourse with his fellows.

If he chooses to dimit and affiliate with lodge B, it is his choice, made for his own satisfaction, and he should not object to a modest fee in payment therefor.

The argument in favor of an affiliation fee by Lodge B, is even stronger. It has not had the benefit of the fee originally paid by the applicant for affiliation, but immediately assumes responsibility for his material and moral welfare upon accepting his application. It should have no hesitancy in requiring payment of a modest fee from him.

NEITHER JUST NOR WISE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

SHOULD the Lodges Charge a Fee for Affiliation? Our question for the month has long been a subject for argument, rather languidly conducted. But of late it has taken on a new pertinency and importance. Many things that in the easier times past were accepted on the theory that "whatever is right" are in these more difficult latter days challenged both as to right and expediency. Among other Masonic matters that have come to a new and closer analysis is the fee taxed against a brother who seeks affiliation.

The present writer has long held to opinion that one seeking a new lodge home should be allowed to enter without what is in effect an added burden and penalization. The lodge petitioned retains its right to reject, after inquiry as to character, mental qualifications and the status of the petitioner as a self-sustaining member of the community. It is its own fault if one is received likely to lower its standards or become a burden upon its resources.

The brother who seeks affiliation, being found worthy and acceptable to the membership in person and social standing, becomes an asset of value. He brings to the new relationship a knowledge of the Craft and an experience in Masonic affairs elsewhere attained. He is, beyond question, of greater worth than the newly-made brother in all activities of the body. Furthermore he pays his way from the moment of his reception.

In a universal body, whose membership begins, continues and ends at the uncontrolled will of the individual brother, movement in or out of the constituent bodies should be free, dependent for re-entrance only on proven fitness, and a willingness of those already established to accept the proposed newcomer.

Within the knowledge of many of us valuable members have been lost to Masonry because of the requirement of an affiliation fee, and this apart from any question of the money involved. The brother, having previously met all obligations, moral and financial, resents demand for a further payment merely to enter another lodge. He considers this requirement as placing him in a different class from others who have done

no more than himself. Of course, this reasoning does not apply where, as in California, a specific sum is required for the homes fund from all who come from outside the jurisdiction. This requirement, as a matter of fact, emphasizes what is written just above. All California-made Masons are bound to make a like contribution at time of their joining. The stranger brother is thus put on an equality and the claim is recognized as just. Masonic law and long usage contemplates no more than this. To penalize a brother entitled to all the rights and privileges of the Craft before he can renew a severed relationship, is to miss entirely the spirit and prevailing sentiment of true Masonry.

Proving the Great Light

Discoveries About the Flood and Jericho

Bible narratives are being proved. Modern scientists are showing that there is far more history and far less parable in the Bible than some people would believe.

Scientific men have been inclined to reject the Bible as historically unsound; and scholars, with heavy tomes at the elbows, have been unable to produce sufficient evidence to convince them, for most of the Bible stories are not reducible to a syllogism.

It has remained for the scholar with a spade to produce the evidence. Sites of gardens and cities, synagogues and temples have been found. There is evidence of the stories of the Flood and the Fall of Jericho. They are shown to be historical events, and not merely stories with a moral.

THE FLOOD

"In the elucidation of the Bible narrative of the Deluge two momentous discoveries were made in the latter part of the nineteenth century and the beginning of the twentieth," writes D. C. H. Irwin in "The Bible, The Scholar and the Spade," whose authority is taken for the following information.

"The first was the discovery by George Smith of the Babylonian Epic of the Flood, followed by Langdon's discovery of the Sumarian Epic, and the second was that of the actual traces of the Great Deluge, found by C. L. Woolley in his excavations of Ur.

"The excavations of Ur brought to light successive strata containing pottery and other objects showing development along uniform lines by people of the same race. Then suddenly the character of the soil changed. Instead of the stratified pottery and rubbish they found clean clay, the texture of which showed that it had been laid there by water.

"This clay continued till it had attained a thickness of over eight feet. Then suddenly it stopped, and there appeared again rubbish full of stone implements, flint cores and pottery.

"But here there was a remarkable change. They now found below the clean clay hand-painted ware, such as was found in the pre-Sumarian village of el U'aid, and flint implements.

"The great bed of clay marked, if it did not cause, a break in the continuity of history.

"The flood which deposited it must have been of magnitude unparalleled in local history. Taking into consideration these facts, says Mr. Woolley, there could be no doubt that the flood of which we had thus found the only possible evidence was the flood of Sumarian history and legend, the Flood on which is based the story of Noah."

JERICO'S FALL

It remained for the twentieth century to bring to light the ruins of the walls of Jericho, and for a German scholar to give to the world a striking confirmation of the Bible narrative in Joshua vi. Professor Sellin, now of the University of Berlin, had, in 1902-4, when professor in Vienna, conducted excavations in the plain of Jezreel at Tel-Dotan and Taanach, with the assistance of the Austrian Academy of Sciences. In 1908-9, under the auspices of the German Oriental Society, he excavated the mound of Tel-es-Sultan near Eriha, the modern village whose Arabic name perpetuates that of Jericho. The work was carried on in presence of a representative of the Turkish Government.

The enterprise was soon rewarded. On the north-west side of the plateau, near the fountain (Ain-es-Sultan), the digging revealed two walls, an inner and an outer wall, with a space of about 10 feet between them, and connecting walls at varying distances from one another. The outer or weaker wall was laid bare on the north to its full length. The stone foundation of the western and eastern walls, discovered later, was found completely intact, resting on the natural rock. The lower part of the walls was of stones and rubble about 16 feet high and the upper part of brick, 8 feet in height and about 6 1-2 feet in width. Eventually the excavators traced the full length of the broad inner wall along the whole west side of the city and part of the way along the south side. This discovery enabled them to reconstruct almost perfectly the picture of the old town. Remains of old houses, too, were found.

GOLGOTHA

Dr. Edward Robinson, who visited the Holy Land in 1838 and 1852, says: "I am irresistibly led to the conclusion that the Golgotha and the tomb now shown in the Church of the Holy Sepulchre are not upon the real places of the crucifixion and resurrection of our Lord. Where, then, are the true sites to be sought? . . . We know nothing more from the Scriptures than that they were near each other, without the gate, and nigh to the city, in a frequented spot. This would favour the conclusion that the place was probably upon a great road leading from one of the gates; and such a spot would only be found upon the western or northern sides of the city, on the roads leading towards Joppa and Damascus."

Modern excavation and research have done nothing to destroy, but much to confirm, our faith in the historic truth of the Four Gospels. Their references to Jewish customs, the Temple, and the synagogues are proved to be accurate, and are continually receiving fresh confirmation from excavation and discovery. And as scholarship has extended its knowledge of the Roman Empire, it corroborates all that the Gospels tell us about emperors, and kings, and tetrarchs.

Excavation, so far, has not been carried on at Tarsus, but all that we learn from Greek and Roman literature and history confirms the statement of St. Paul that he was a citizen of no mean city (Acts xxi. 39). On one of its coins of Hadrian's time (A.D. 117-137), which is in the British Museum, Tarsus is described as a "metropolis." It was a great commercial centre, at that time also an important seaport, and the tent and sail making which St. Paul followed as his trade (Acts xviii. 3; cf. xx. 34) was naturally an active industry.

In Ye Olden Days

By BRO. ALBERT F. CALVERT, P.G.Std. in The Freemason

The evidence from old Minute Books and other documents proves conclusively that our early brethren were accustomed to enjoy refreshments not only after labour, but sometimes also during and even before labour. This, however, was in accordance with the customs of the times, when drinking knew but few, if any, limitations in all classes and sections of society.

Lodge rooms then were not arranged as they are to-day. The brethren sat at tables around the room, and toasts, at frequent intervals, were interspersed with the work they did. Wine, along with other drinks, was consumed in the lodge, and it was not until 1755 that smoking during the time of lodge work was expressly forbidden by Grand Lodge.

Masonic meetings in those days partook of the character of ordinary club life. From what can be gleaned from the old Minute Books, the call from labour to refreshment did not involve leaving the room in which the Masonic business had been conducted, but the refreshment was brought in to the brethren—indeed, it is more than probable that it was already there, waiting to be served to them. They were attended by a

waiter, who was, of course, a member of the craft, which explains an item which not infrequently occurs in the Minutes of a waiter being initiated without payment of any fee, in order that he might be in the lodge room to take the necessary orders and wait on the brethren while they remained in their places.

That the custom of enjoying a meal after the conclusion of labour has existed from the earliest days of Masonic history is proved in ample fashion from many sources. Elias Ashmole, in that well-known and oft-quoted entry in his Diary, in 1682, referring to a lodge meeting attended by him, says:—

"We all dined at the Half Moon Tavern in Cheap-side, at a noble dinner prepared at the charge of the new accepted Masons." Doubtless the fare provided varied considerably, descending from the "noble dinner" described by Ashmole to the more modest bread and cheese supper which we know from Minute Books was provided in some lodges. Or it might have been the collation described by Dr. Plot in 1686, when he said that:—

"When any are admitted, they call a meeting (or

lodge, as they term it in some places) . . . and certain with a collation, according to the custom of the place; this ended, they proceed to the admission of them."

Thus we find that sometimes the feast preceded meeting of the Lodge, but we are justified in the assumption that, in those days and later, a feast—or, at any rate, a meal—formed a very important part of the proceedings at the meeting of the Masons. It may be that the custom arose from necessity, because we know that, in many instances, brethren had to journey long distances, either on horseback or afoot, in order to attend any meeting.

Right from the early days of Grand Lodge down to the present a dinner accompanied the quarterly communications of that body. In the Minutes for 24th June, 1718, the Communication of Grand Lodge is described as an assembly and a feast. Again, on 24th June, 1721, we read:—

"After Grace said, they sat down in the ancient manner of Masons to a very elegant feast and dined with joy and gladness."

In the first "Book of Constitutions," issued in 1723, one of the charges reads:—

"You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess or forcing any brother to eat or drink beyond his Inclination or hindering him from going where his Occasions call him."

Apparently it became necessary for Grand Lodge to practise what it preached, for, in the Minute of 25th November, 1723, we read that it was resolved that special care be taken to prevent Disturbance and preserve Harmony on Feast-Days.

Dr. Desaguliers is said to have revived the custom of drinking toasts in 1729, a feature which certainly conduces to good fellowship, though, if not guarded, it may lead to excess. It is, however, undoubtedly, an old phase of Masonic life, and it was also accompanied by the singing of songs in the olden days, a practice indulged in occasionally in some lodges at the present time. Some of these songs are to be found in old Masonic books, such for instance, as Cole's "Ancient Constitutions," 1721; "Thiman Rezon," 1756; "The Master Key to Freemasonry," published in 1760; "A Defence of Masonry," 1765; "The Freemason's Pocket Companion," published in Glasgow in 1771; "A Selection of Masonic Songs," published in Dublin in 1802.

Robert Burns refers to the practice in one of his songs when he wrote:—

Then fill up a bumper and make it o'erflow
And honours Masonic prepare for to throw,
May every true Brother of the compass and
square,
Have a big-belly'd bottle when harass'd with
care.

It must be remembered that in the olden days all lodges met in taverns and inns. Grand Lodge itself was founded in a tavern, the old Goose and Gridiron in St. Paul's Churchyard, while its meetings were held in taverns until 1721. The first engraved list of 1723 contains particulars of 51 lodges, 47 of which met at taverns, the remaining four at coffee-houses. The second engraved list of 1725 has particulars of

62 lodges, 59 of which met in taverns, two in coffee-houses and one at a place described as Solomon's Temple. If, to-day, we have removed from the tavern it has only been a migration to the hotel, still on licensed premises. Most provincial lodges, however, now meet in their own Masonic halls.

Some old by-laws of various lodges confirm that lodges recognized in their accounts only the charge for liquor consumed within the lodge rooms. For instance, Mount Moriah, 34, on 9th August, 1815, passed the following resolution:—

"It is ordered there is no liquor to be taken out the lodge room," implying that at that date it was still the custom to take refreshment during the lodge meetings.

Previously, on 10th April, 1786, we read that:—

"W. Bro. Howell made a motion for all liquors brought in the lodge in lodge hours to be procured by means of a ticket from the Chair, which was carried."

Selby Lodge (not now existent) had, in 1922, the following by-laws:—

20. The lodge to find 2s. worth of malt liquor and one pint of gin, rum and brandy for every lodge night. The lodge not to be closed for refreshment, but the refreshment to be brought into the room and put on a side table, and any who choose may partake thereof, paying sixpence for same, and after the lodge is closed, those who wish to may pay for liquor they call for.

To have no spirit admitted into the room during the time it is open unless paid by the persons calling for it. The bill is to be paid every night.

21. The expense of refreshment shall not exceed one shilling per member each lodge night, except on particular occasions.

22. The better to prevent irregularity, the lodge shall be closed at ten o'clock (except in particular cases), and, if any brother remains in the room above one hour after the lodge is closed, he shall incur a penalty of five shillings for each offence.

Every brother shall pay sixpence towards the expenses of refreshment.

Dr. Oliver tells us that for the purposes of this refreshment there were tables extended from the pedestal to where the wardens sat in the West, which bore not only the emblems of Freemasonry but also the materials for this refreshment.

From the fact that provision was made for fines for breakage of glasses, it would appear that sometimes, at any rate, the bounds of sobriety were overstepped. Lodge St. James, Tarbolton, of which Robert Burns was a member, had a rule which read:—

"Whosoever shall break a drinking glass shall be liable to the instant payment of sixpence sterling for it, and to the same sum for every other he may break before he leave the room or company."

In 1773, one London lodge passed the following by-law:—

"That on account of the great expense incurr'd by allowing wine at supper and, in order to prevent the bad consequences arising therefrom, no liquor shall be paid for out of the lodge funds which is drunk out of the lodge room, except beer or ale drunk at supper."

Negro Masonry in the United States

By CYRUS FIELD WILLARD, F.P.S

(First published in the "Bulletin de l'Association Maconnique Internationale" of Geneva, Switzerland)

It is only at the request of my dear Brother, John Mossaz, Grand Chancellor of the International Masonic Association, that I have abandoned the duties of an office filled with correspondence in order to present certain facts in relation to negro Masonry which are unknown, it would seem, to the greater part of European Freemasons.

In doing so permit me to say that I was raised to the sublime degree of Master Mason in Columbian Lodge of Boston (without number) and chartered in 1795, in the Commonwealth of Massachusetts, where negro Masonry originated and where the facts concerning its origin have been very much discussed.

This Masonry (if it can be called such) had its origin when a negro named Prince Hall and 13 others were initiated on the 6th of March, 1775 in a military Lodge of the British army which was then in Boston;—that is only about six weeks before the first battle took place at Concord and Lexington by which the War of the Revolution began.

These historical preliminaries are necessary in order to understand how these things happened. Two months after the battle at Concord, that of Bunker Hill took place on June 17, 1775 and two weeks later, George Washington arrived and took command of the first American army struggling for the independence of the 13 colonies. He besieged the English army in Boston and forced it to evacuate Boston on the 17th of March, 1776, that is about a year after the initiation of these 14 negroes who must have, as a consequence, disappeared when this army left the city.

The white Masons then controlled the governmental affairs in the 13 colonies, every Governor than being a Mason, and these colonies on July 4, 1776, a little more than three months after Washington forced this British army out of Boston, declared their independence of Great Britain. This war for independence continued up to September, 1783, when the treaty of Peace was signed at Paris, by which Great Britain recognized the independence of the United States.

These same 14 negroes who are said to have been created Freemasons in 1775, after nine years of warfare which must have scattered them all over the country, are alleged to have asked the Grand Lodge of England for a charter, which Grand Lodge, without consulting the Grand Lodge of Massachusetts then in existence, issued to Prince Hall and the same 13 others, so they claim, on September 20, 1784, or a year after the government of Great Britain had recognized the United States of America as a separate and independent nation.

This lodge under this charter, was borne on the register of the Grand Lodge of England under the name of "African Lodge" No. 429, but the charter did not reach Boston where the lodge was supposed to be until 1787, or four years after the United States had become a free, separate and independent nation.

The lodge never did much work and ceased very

soon to have any relations with the Grand Lodge of England. It was never recognized by the Grand Lodge of Massachusetts in whose jurisdiction it had been planted without its consent, and to which Grand Lodge this African Lodge always refused to give obedience, nor was it recognized by any other Grand Lodge of which we have record.

About 1800 it was considered defunct and was erased from the list of lodges belonging to the Grand Lodge of England.

They tried to revive this lodge which had some slight appearance of legality, but they did not succeed according to Masonic law.

It was never recognized as legal by the Grand Lodge of England after it had been erased from its list of lodges, from that time to this.

The Grand Lodge of England, however, permits negroes to be admitted in some of its regularly constituted lodges in Africa and the West Indies. It is therefore evident that it is not a question of color but of Masonic Law.

It was the negroes themselves who decided to "fly their own kite," for they arrived at the conclusion, as they say themselves, "that with the knowledge that they possess of Masonry and in so far as people of color, they had the right to be free and independent of all other lodges." (Note 1.—See article "Negro Lodges" by Robert I. Clegg in the "Encyclopedia of Freemasonry.")

Without any legal authorization from any Grand English Lodge whatever, they published, 40 years after the date of the charter, on June 18, 1827, a statement in which they declared themselves "free and independent of all other lodges from this date, wishing to be tributary or governed by no other lodge than their own."

A short time after this they took the name of Prince Hall Grand Lodge and commenced to issue charters for local lodges and from this illegal foundation were born all the negro lodges now existing in the United States.

Brother Clegg said in his article (and all who knew him will bear testimony to his probity and sense of justice), that "it cannot be denied that the unrecognized self-revival of 1827 and the subsequent assumption of grand lodge powers were illegal, and rendered both the Prince Hall Grand Lodge and all the lodges that emanate from it, clandestine. This has been the general opinion of Masonic jurists in America."

It can thus be seen that it is not a question of prejudice on account of color, but instead, a question of illegality.

It is necessary also to note that it was the negroes themselves who placed themselves outside regular Masonry in the United States by creating a clandestine Masonry after the "African Lodge" was extinct, and so declared by the power that created it.

It was a good thing that the negroes acted as they

did, for there are certain physical reasons why the whites and the negroes do not mix together in the United States. One of them is the strong odor which emanates from the negro, which is very pronounced in a closed room like a Masonic hall, and which is offensive to the nostrils of the white man, as I know from personal experience, although the negroes themselves do not appear to be aware of it.

The negro of America is very different from the Senegalese. The latter proudly consider the negroes of the West Indies and other parts of America as of slave origin. "Free-born, not bondsman or slave" were the conditions required by our old Constitutions, in order that a man might become a Free Mason.

Negro slavery was introduced into the Western Hemisphere by Las Casas, a bishop of the Roman Catholic Church. Its abolition was for us a terrible problem, which cost the United States thousands of lives, as well as millions of dollars in the course of the great Civil War, 1861-1865, and we have not seen the end of it yet. The numerous cases where white women have been ravished by negroes are generally settled by the negro offender being "lynched," and this brutal and illegal act seems to be the only thing that keeps the blacks in check in the Southern States, particularly where the greater part of them are living.

My father and eldest brother fought in the Civil War for the liberation of the negro slaves, so I cannot be accused of prejudice against them.

My observations, after having travelled and lived in the Southern states of our country, where the negroes are most numerous, have shown me that the white man of the South knows best how to treat them, as he has grown up among them and understands them. The negroes are increasing in number and migrating to the Northern States, where the politicians flatter them, because unfortunately they were given the right to vote after their liberation. Some of them are intelligent, but the great mass of them are ignorant, superstitious and unworthy to have the ballot.

It cannot be denied that Masonry has been a great benefit to the negro himself, whose lodges do not differ much from those of the whites, except in some slight modification of the ritual. Many of them are excellent ritualists, and as they love ceremonies, they can often recite the ritual from beginning to end. They are very charitable among themselves, and imitate the white man, which is only natural—in the side orders, such as the Knights Templars and the Shrine, Eastern Star, etc.

When a recent schism took place in the "regular" negro Masonry of California (perhaps it would be more correct to say, the older negro Masonry), a certain number of the "irregulars" withdrew and formed a seceding grand lodge of "gentlemen of color," the older branch addressed itself to some of the officers of our grand lodge, who helped them out of their difficulties with advice which stemmed the current of revolt.

These facts concerning the illegal formation of the negro grand lodges in the United States should be taken into consideration every time this question is discussed.

Grand Commander John H. Cowles, in his allocution

of 1931 to the Supreme Council A. & A. S. R. of the Southern Jurisdiction, drew attention to the "Sovereign Grand Lodge, F. & A. M. of the United States (Colored)" and gave a short history of this organization. He remarked that this group did not attempt to deceive by not mentioning its color, for the seal frankly bore the word "Colored". The communication of this grand lodge to which he referred, says that "one ought to make a differentiation between the regular Masons of color and the irregular ones". They have the trait of constant changings which take place continually, new grand lodges are born and die so often that it is difficult to follow them. "The greater part of the colored grand lodges in the United States," continued Brother Cowles in his allocution, "make their origin go back to Prince Hall, who pretended to have received his degrees in a lodge of the English army the winter it occupied Boston. The colored Masons do not ask for recognition in this country, but they do so with grand lodges in foreign countries, and sometimes they obtain it. I have thought it well to introduce this information into my allocution in order that the regular Masons of the world may know that the regular Grand Lodges of the United States do not recognize any colored or negro Masonry in this country."

Moreover, having been made a Mason in Boston, the writer has seen and spoken with these negro "Masons" (?) and he knows that they are not recognized,—not because they are negroes, but because their lodges were not legally organized as Masonic law prescribes, and hence they are clandestine Masons.

It must be remembered that Boston was the centre of the movement in favor of the abolition of negro slavery which led to the Civil War (1861-1865). Before that time no negro slave could legitimately become a Freemason, for our "Ancient Charges" or constitutions kept them out. They demanded that a man MUST be "freeborn, and no bondsman or slave."

The reason why the Grand Lodge of England delivered a charter to these negroes, of whom the greater part were undoubtedly slaves, must be sought for in the political events of the time. Smarting at the defeat of her armies, after the recognition of the United States of America, as a separate and independent nation and against the Old Charges which require recipients of a warrant or charter, to be freemen, or free-born and no slave, the Grand Lodge of England gave this charter to African Lodge one year after peace was signed, without investigating whether they were free-men or slaves.

Volumes have been written and may still be written on this subject. But the preceding brief synopsis contains all the salient facts that can be cited.

When the writer was the editor of *The Master Mason* at San Diego he wrote a letter to Sir Colville Smith, Grand Secretary of the Grand Lodge of England asking him if his Grand Lodge recognized any of the negro lodges or grand lodges in the United States. To this inquiry was received a very courteous reply in the negative and giving the information that the "African Lodge" had been extinct for a long time.

The above was written and put into French in the "Bulletin" of the International Masonic Association

published at Geneva, Switzerland, in order that our European brothers might know the facts about negro Masonry and not commit the mistake of antagonizing American Masons still more by recognizing these clandestine bodies. It went all over Europe and South America where they have 35 grand lodges forming this International Association.

This was done because the writer is of the opinion that many cases of disagreement with European Free-

masons arise because the latter do not understand our viewpoint owing to the barriers erected by differences of language and customs.

This is one of the reasons for the existence of the Philalethes Society that it may bring about a better understanding between the Masons of all countries who are seeking to spread the Masonic ideals of Universal Brotherhood.

Truly Prepared—The Cardinal Virtues

By ERNEST E. MURRAY, 32°, K.C.C.H., F.P.S.

The aspirant for entry into the Masonic fraternity in France, according to one of the old rituals, was required to answer the following preliminary questions in writing:—

"What is the duty of man to God?"

"What is his duty to himself?"

"What is his duty to his neighbour?"

When he presented himself for the ceremony of initiation other preliminary questions were put to him, which included the following: "What is your intention in coming here and who has inspired your desire?" and "What ideas have you about Masonry?"

The answers to the first three questions cannot be inspired by wordly logic but by an emotion far higher and which is commonly referred to as springing from the heart of man rather than his intelligence. In fact there are those who are classified as members of the intelligentsia who dispute the very existence of God, and others who place duty to the State above that to their neighbour. If the answers to these questions were considered satisfactory to the members of the lodge, the aspirant was permitted to proceed in his desire for membership, and further questions were propounded orally and oral answers demanded. If his ideas about Masonry were erroneous, he could be corrected.

In many Masonic jurisdictions today a questionnaire is sent to the aspirant for initiation, concerning his motives and intentions, in order to discover what manner of man he is and to avoid future misunderstandings.

One of the teachings of Masonry is to Know Thyself. That is probably the hardest thing for any man to do: to honestly analyse his desires, emotions and conduct. To be honest with oneself. A man may be honest with others and not honest with himself, but if he is honest with himself, being honest with others follows as a natural consequence. When one is honest with himself he has to admit many shortcomings.

One duty of man to himself is to endeavour to elevate and improve himself morally, intellectually and spiritually, and in doing this he also fulfills one of his duties to his neighbour. In order to effect this, certain cardinal virtues are necessary. The first is Fortitude. This virtue springs from the heart; or so we put it as it is not the result of the intellect but of faith. In the event of failure, adversity or disappointment, the use of the intellect, of worldly knowledge, of conditions surrounding the individual, might urge him

to halt in his desire, but the quality or virtue of Fortitude which is based on a far higher cause, will sustain him in the difficulties he encounters. Not only in partial failure or disappointment is the quality of Fortitude necessary, but even more so in success. It is harder to retain than to acquire.

The next quality or virtue necessary for advancement is Temperance, which is born of the intellect. It is essentially a moral quality. This does not mean abstinence from alcoholic liquors but being temperate in all things. To be temperate means to restrain one's temper or anger; not to go to excess in any of the emotions or passions. Man, being a man, an animal, necessarily has animal passions, anger, combativeness, sexual yearnings, bodily passions. But being more than an animal, a being with a conscience, with a concept of his duty to his neighbour, he should endeavour to make this higher nature control his animal nature. The animal nature would call on him to kill, to exterminate as animals do, but the higher nature in him calls on him to be temperate.

As a nation we are accused of going to extremes in many things, particularly in our pleasures and enjoyments. In controlling our desires for pleasure we will exercise the virtue of Temperance. Also in our condemnation and punishment of offenders of the civil and moral code, temperance should be exercised.

The virtue of Temperance is further supported by the next cardinal virtue of Prudence which is born of the intellect. It is not possible for man to improve and elevate himself without developing the intellect. We are enjoined more than once in our lectures to give our minds to the study of the liberal arts and sciences, thereby to improve our minds and develop the quality of Reason. Reason should always be able to support the virtues which spring from the heart: to augment the desire for their exercise. Prudence is a strong support of Temperance. Prudence cautions us not to go to any excess of thought or action. It controls our mode of living and our actions; particularly it controls our speech. The good Mason must be able to control his tongue, particularly in relation to his duty to his neighbour.

The last of the four cardinal virtues is that of Justice. The quality of Justice which regulates our relations with our fellow men is born both from the heart and the intellect. It is Fortitude, Temperance and

Prudence in action. In our examination of our faults and weaknesses, we should be just with ourselves. That which we ask for ourselves we should mete out to our fellow men. If we cannot administer Justice to others we cannot be just with ourselves. The whole structure of civilization must be based on Justice. We demand it for ourselves and for all men.

So that in our desire to improve ourselves, to do our duty to our God, to ourselves and to our neighbour, it is necessary that we possess and practice the four

cardinal virtues of Fortitude, Temperance, Prudence and Justice. They are the perfect points of our entry into the fraternity. If we possess and practice them, we are truly prepared. These four virtues are the opposites of the vices symbolized by metals, which we are told we must give up and leave outside the lodge. And the lodge symbolizes the world. Only by the exercise of the four cardinal virtues is it possible to discover and ultimately possess the genuine secrets of a Master Mason.

The Corner-Stone and the Keystone

By C. C. HUNT

Plans have been completed for the erection of the Temple, work has begun and the first stones of the foundation have been laid. It is the sixth hour of the sixth day of the week, and the Craftsmen have laid aside their working tools preparatory to the day of rest which will begin at eventide. The 70,000 Entered apprentices, entitled to no wages except their keep, supplied by their Masters day by day, have already gone their respective ways; all, that is, save two who have tarried to help a Fellow Craftsman whose work is too heavy for him to carry. The 80,000 Fellowcrafts are waiting to have their work tested by the 3,300 Masters or overseers of the work, so that they can draw their wages, for it had been agreed that the faithful worker should, at the end of every week, be paid in wages consisting of corn, wine, and oil. Each workman who had proven himself faithful was to be given a pass, token, grip, and word by means of which he could pass the outer and inner guards of the Temple into the Middle Chamber where they would receive their wages. However, the walls of the future Temple not yet having been laid, a place had been prepared to represent the Middle Chamber, and this place they are now expecting to enter after they shall have received instruction in the lessons of The Winding Stairs. However, it is with another group with which we are now concerned. This group consists of Craftsmen who have become especially skilled in the use of the chisel and mallet, and whose work is supposed to be more perfect than that of the ordinary workman. Each member of this group has his own private brand or mark which he places on each piece of work he turns out, that he may receive proper credit whether it be in the nature of praise or blame. This work he must take to the Temple site to be examined by other and more expert overseers. If his work is approved, he will be paid in the coin of the realm and may spend it as he may personally desire. The work these Craftsmen were expected to present was dressed stone with smooth sides and straight edges meeting at right angles, known to them by the name of Perfect Ashlars.

One of these Craftsmen, named Honesty, had prepared a beautiful stone larger than the others and in the form of a perfect cube. It is being carried to the Temple site by two Apprentices, who have volunteered to do this work through friendship for Honesty. When

the stone was presented to the overseers, they were struck with amazement at its beauty and the excellence of Honesty's workmanship, and having tried it was the square, level and plumb, pronounced it perfect. In fact, it so excelled the other stones in beauty that they looked mean in comparison, and they wondered to what use it could be put. Being so much larger and more beautiful it would mar the symmetry of the building if placed side by side with the others in the wall, and therefore, though with great reluctance, the Master Overseer thought they would have to reject it. Not wishing to take the responsibility alone he called the Senior and Junior Overseers into consultation. They came at his call and explained that it met all the tests they had been instructed to make and therefore could not be rejected. Honesty, overhearing the discussion, informed them that he had been informed that the plans for the building called for a principal arch and he had therefore designed this stone to be the keystone of this arch, and hoped it would be found worthy for that position. Hearing this, the overseers were unanimous in its praise and declared that they had no doubt but that it would be accepted for that place.

In due time the stone was submitted to King Solomon, who, being told of its purpose, examined it carefully and then pronounced it unfit for the place. The overseers were astonished at the decision, for in their eyes it was perfect, and tried to convince the King that since the design was a cube of perfect charity, squared by the chisel of good intentions, according to the scale of strict "integrity," no better stone could be found for the Keystone of the Temple. They also called attention to the fact that in no particular did it fail to meet the test of qualities in the stones they were required to accept, and certainly the great and wise King would not himself reject what he had required his overseers to accept. Nevertheless, Solomon viewed it coldly, for his wisdom was great and he saw that the straight lines of this stone, however desirable such lines might be for the main walls of the Temple, would not fit the curves of the Arch which he desired for the Temple. He saw that a stone in the form of a cube, with its unbending lines, would be a burden for the other stones to bear instead of being a support to bind them together.

"True it is," he exclaimed, "that the intention is

good. I can but approve the design, although I regret its impracticability. The Arch is incapable of the weight of the work proposed, and instead of proving a Keystone to cement the whole, it would cause its ultimate destruction."

With saddened and downcast eyes the overseers and Honesty made their way from the Royal presence, leaving the beautiful but rejected stone behind.

Honesty, after leaving the overseers, was making his way to his humble abode, when he was accosted by three of his fellow workmen, brothers, named Ja, Jo, and Jm, who persuaded him that it was through "envy of its perfectness, and jealousy of the approbation it had excited" that it had been rejected. "Know you not," they said, "that Solomon hath asked his pet, Hiram Abiff, to design the Key Stone and that he will look with favor on none other, however excellent it may be?"

In further conversation with the brothers, it developed that they had been secretly spying on Hiram Abiff and had seen him at work on a stone of peculiar design in which they could see no excellence. Their purpose had been to catch him in some indiscretion by means of which he would be in their power so that they could use him to their own advantage. But they so colored their statements that they made the unsuspecting Honesty believe that the discovery of Hiram's work on the Key Stone was an accidental one on their part.

So Honesty, the lover of justice and strict integrity, angry at being treated unjustly by the King, spent a very uncomfortable Sabbath, and his angry heart caused his hand the following week to be less skillful.

He had a sister, named Patience, who seeing that his mind was troubled, tried to cheer him up. In this, at first, she failed but finally induced him to tell her his trouble. On learning what had taken place she said, "Solomon is wise and I believe he is also just. He must have some reason we do not understand. Be patient, God is all-powerful and good. Even if the King has erred, right will triumph in the end."

Her council prevailed and Honesty, secure in the knowledge of his own integrity, put his trust in God and faithfully took up his work again.

Time went on and the day for laying the corner stone for the Temple was announced. The Craft were all invited, but Honesty received a special invitation and was assigned a place of honor near the person of King Solomon. Much to his surprise he now found that his rejected stone held the place of honor and was to be used as the Corner Stone.

After the ceremony Solomon took Honesty aside and said: "My Brother, your stone is truly excellent, but not in the place you wished to put it. As the Corner Stone it will support the walls and adorn the building. In its proper place its function is as honorable as that of the Key Stone which in due time will complete the principal Arch. I have watched you, my Brother, and your conduct has pleased me. He who can bear disappointment with fortitude and faithfully continue his appointed tasks has in him the elements of greatness, though he may not reach a high station in the eyes of men.

"Learn also, my Brother, that as the straight lines

of the perfect ashlar can not alone make a perfect and beautiful building, neither can honesty of purpose, integrity of heart or the straight lines of justice alone make the perfect man. All these are needful and from them the Corner Stone of Character is carved, but to be perfect they must be adorned with the curved Arch of a beautiful soul, filled with love for his God and his fellowman. The cube of perfect charity must be supplemented by the curve of loving sacrifice, for 'the gift without the giver is bare' and, while it may supply nourishment to a starving body, furnishes no food for the hungry soul."

These words of the wise king filled Honesty with a sense of humility and gratitude. He was very humble when he remembered how nearly he had spoiled all by the anger which had at first filled his heart, and he was grateful to his sister who had advised patience and he was both humble and grateful to think that the great and wise king would take time from his busy life to give kind advice to the lowly Craftsman.

Time went on and the Temple was nearing completion. Hiram Abiff had finished his work on the Key Stone and it would soon be time for it to be placed in the Arch. However, unknown to Hiram, the three brothers had been watching him, and when they saw the work was finished and had been put away until it would be needed, they stole it and hid it among some loose rock in the quarry where it was found by an unskilled craftsman who conceived the idea of presenting it as his own work in the hope that it would pass inspection and entitle him to wages. The overseers, who had passed Honesty's work as good work, true work, square work, in fact, perfect work, refused to pass the work presented by the young craftsman. They were struck by its singular form and beauty and were unwilling to reject it, but it was not adapted to trial by the plumb, square and level, and they could think of no place where it would fit into the walls of the Temple. They therefore rejected it and tossed it away among the rubbish.

The time drew near for the completion of the Temple, and Hiram sent for his keystone but it could not be found. While his messengers were searching for it, he, himself, was slain, and the work for the completion of the Temple went forward with its absence unnoted by the other workmen until King Solomon called for it and it was not at hand. On consulting the overseers, they remembered rejecting a stone of that design and on searching among the rubbish where they had thrown it, the stone was found and placed in its proper position in the arch. Thus again did a rejected stone become the head-stone of the corner.

Thus the story of the two stones teaches the important lesson that we

"All are architects of Fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;

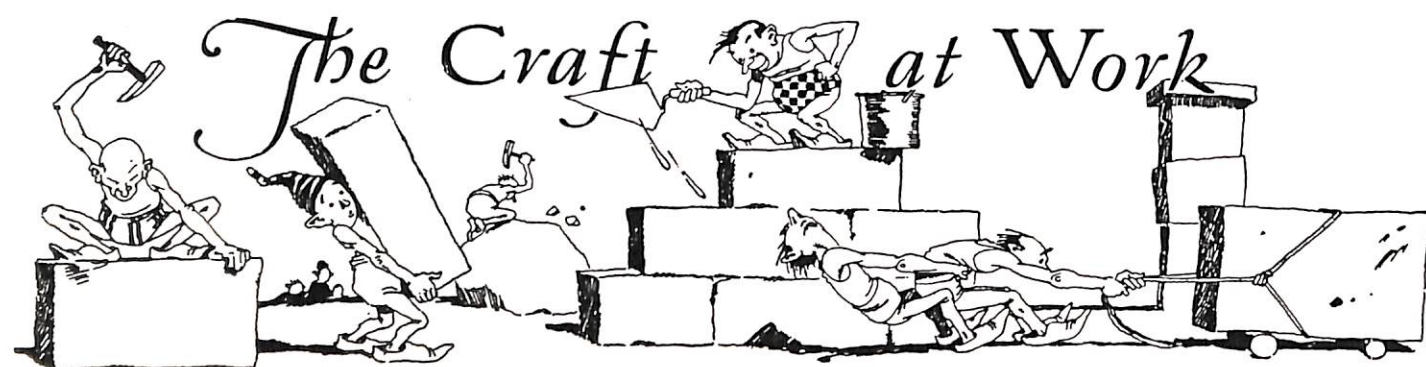
Make the house, where gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of time,
Broken stairways where the feet
Stumble as they seek to climb.

Build today, then, strong and firm,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

—LONGFELLOW "The Builders"



OCTOBER ANNIVERSARIES

General John Paterson, Revolutionary officer, and member of Congress from New York (1803-05), became first master of Washington Loge No. 10, a traveling lodge located at West Point, N. Y., October 6, 1779.

Richard M. John, ninth Vice-President of the United States (1837-41), and master of Hiram Lodge No. 4, Frankfort, Ky., was born at Bryant's Station, Ky., October 17, 1781.

General Alexander Scammel, member of St. John's Lodge No. 1, Portsmouth, N. H., died at Williamsburg, Va., from wounds received at the Battle of Yorktown, October 6, 1781.

Henry Dodge, United States Senator from Wisconsin (1848-57), and after whom Fort Dodge was named, was born at Vincennes, Ind., October 12, 1782, and was a member of Western Star Lodge No. 109, Kaskaskia, Ill.

William Hooper, signer of the Declaration of Independence, and a member of Hanover Lodge at Masonborough, N. C., died at Hillsboro, N. C., in October, 1790.

Lord Charles Cornwallis, British general in the Revolutionary War, who directed that Baron De Kalb be buried

with Masonic honors after he had been wounded and captured by the British, died at Ghazipur, India, during his tenure of office at Governor General of that country, October 5, 1805.

Commodore John Downes, who served in the War of 1812, and commanded the squadron in the Pacific in 1832-34, was initiated in Rising Star Lodge, Stoughton, Mass., October 23, 1806.

Captain Meriwether Lewis, who with William Clark, led an expedition into the northwest territory, and who had been made a Mason in "Door to Virtue" Lodge No. 44, Albemarle County, Va., in 1797, died near Nashville, Tenn., while en route to Washington, D. C., October 11, 1809.

Andrew Jackson, seventh President of the United States, became grand master of the Grand Lodge of Tennessee, October 7, 1822. On October 9, 1839, he attended a session of the grand lodge over which he presided for a time.

Marquis de La Fayette, who had been made a Mason in France before coming to America, and who received many Masonic honors in this country, visited the Grand Lodge of Louisiana, October 21, 1824.

General Simon Cameron, Secretary of War under President Lincoln, and United States Senator from Pennsylvania, became a member of "Holy and Undivided Trinity" Commandery, K. T., Harrisburg, Pa., October 25, 1826.

Adlai E. Stevenson, twenty-third Vice-President of the United States, was born in Christian County, Ky., October 23, 1835. While occupying his high office of state, he served as grand orator of the Grand Lodge of Illinois.

Robert H. Goldsborough, United States Senator from Maryland, and senior grand warden of the grand lodge of that state (1824), died near Easton, Md., October 5, 1836.

Stephen A. Douglas, U. S. Senator from Illinois (1847-61), was appointed grand orator of the grand lodge of that state, October 26, 1840.

James Whitcomb, eighth Governor of Indiana (1843-49), and subsequently United States Senator from that state, died in New York City, October 4, 1852. In 1825 he was elected grand orator of the Grand Lodge of Indiana.

Louis McLane, Secretary of the Treasury under President Jackson (1831-33), Secretary of State (1833-34), and president of the B. & O. Rail-

road (1837-47), died at Baltimore, Md., October 7, 1857. He was a member of Lafayette Lodge No. 14, Wilmington, Del.

Theodore Roosevelt, twenty-sixth President of the United States, and a member of Matinecock Lodge No. 806, Oyster Bay, N. Y., was born in New York City, October 27, 1858.

James A. Garfield, twentieth President of the United States, affiliated with Garrettsville (Ohio) Lodge No. 246, October 10, 1866.

Thomas K. Carroll, Governor of Maryland (1829-30), and a member of Somerset Lodge No. 49, Princess Anne, Md., died near Dorchester, Md., October 3, 1873.

Sir Thomas F. Halsey was installed as provincial grand superintendent of the Provincial Grand Chapter, R. A. M., of Hertfordshire, Eng., October 28, 1874.

Frederic A. Bartholdi, famous sculptor, who designed the Statue of Liberty, New York harbor, and received the decoration of the French Legion of Honour, was initiated in Lodge "Alsace-Lorraine," Paris, October 14, 1875.

Major General John A. Logan received the thirty-second degree in Oriental Consistory, Chicago, Ill., October 6, 1883.

Clarence D. Clark, U. S. Senator from Wyoming (1895-1917), was elected a K. C. C. H., October 19, 1892, receiving the thirty-third degree, October 22, 1897.

George M. Pullman, founder of the Pullman Palace Car Company in 1867, and a member of Renovation Lodge No. 97, Albion, N. Y., died at Chicago, Ill., October 19, 1897.

Francis E. Warren, United States Senator from Wyoming (1891-93; 1895-1929), and first Governor of that state (1890), was elected a K. C. C. H., October 22, 1901, receiving the thirty-third degree in 1908.

Cornelius N. Bliss, Secretary of the Interior under President McKinley, and a member of Massachusetts Lodge at Boston, died October 9, 1911.

Chauncey M. Depew, United States Senator from New York (1899-1911), received the thirty-third degree at New York City, October 1, 1912.

Edwin Denby, Secretary of the Navy under President Harding, received the thirty-second degree at Detroit, Mich., October 24, 1919.

Charles B. Hanford, noted Shakespearean actor and degree director of Albert Pike Consistory, Washington, D. C., died in that city, October 10, 1926.

LIVING BRETHREN

Fred W. Green, former Governor of Michigan, and commander-in-chief of the Spanish-American War Veterans (1929), was born at Manistee, Mich., October 20, 1872, and in October, 1928, received the thirty-second degree at Detroit.

Owen D. Young, prominent lawyer and financier, was born at Van Hornesville, N. Y., October 27, 1874, and is a member of Evergreen Lodge No. 363, Springfield Center, N. Y.

Richard E. Byrd, noted explorer and member of Federal Lodge No. 1, Washington, D. C., was born in Winchester, Va., October 25, 1888.

Admiral Robert E. Coontz, U. S. N., Ret., was made a Mason in Naval and Military Lodge No. 206, Bremerton, Wash., October 23, 1915, later serving as master. On October 23, 1931, he received the thirty-third degree at Washington, having been elected to receive the K.C.C.H. and this degree three days earlier.

Doyle E. Carlton, Governor of Florida, received the thirty-second degree at Tampa, October 20, 1916.

William G. Conley, Governor of West Virginia, received the thirty-second degree at Wheeling, October 30, 1913, and on October 16, 1917, was elected to receive the K.C.C.H.

Dr. George C. F. Butte, Vice-Governor and Secretary of Public Instruction of the Philippine Islands, was elected a K.C.C.H., October 21, 1919. In 1923 he received the thirty-third degree.

Claudius H. Huston, former chairman of the Republican National Committee, received the thirty-third degree in the Southern Jurisdiction October 24, 1919.

General Merritte W. Ireland, former Surgeon General, U. S. A., received the thirty-third degree in the Southern Jurisdiction October 21, 1921.

Ross S. Sterling, Governor of Texas, became a Mason in Holland Lodge No. 1, Houston, October 30, 1923.

Col. Charles A. Lindbergh was passed in Keystone Lodge No. 243, St. Louis, Mo., October 20, 1926.

Gerardo Machado, President of Cuba, received the thirty-third degree from the Cuban Supreme Council, October 17, 1929.

Gen. John J. Pershing was elected a K.C.C.H., and to receive the thirty-third degree by the Southern Supreme Council, October 22, 1929.

The Prince of Wales was installed as grand superintendent of Royal Arch Masonry in Surrey by the pro first grand principal, Lord Amphil, October 29, 1930.

Andrew W. Mellon, U. S. Ambassador to Great Britain, received the Royal

Arch degree at a special convocation of the Grand Holy Royal Arch Chapter of Pennsylvania, which convened at Philadelphia October 15, 1931.

William N. Doak, Secretary of Labor in the Hoover cabinet, was elected a K.C.C.H. October 20, 1931.

Arthur M. Hyde, Secretary of Agriculture in the Hoover Cabinet, and former Governor of Missouri, was elected a K.C.C.H. October 20, 1931.

LEON M. ABBOTT DIES

Leon Martin Abbott, Past Grand Master of Massachusetts, 1817-8-9, and Most Puissant Sovereign Grand Commander of the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, died at Brookline, Massachusetts, October 10, 1932.

Bro. Abbott, senior member of the law firm of Abbott, Dane, Buffum & Howe, with offices at 73 Tremont Street, Boston, was born in Richmond, N. H., August 28, 1867, the son of Joseph B. and Lydia C. (Martin) Abbott. He received his education at the Keene, N. H., high school, Massachusetts Institute of Technology, Harvard College and Harvard Law School, and was admitted to the Massachusetts bar in 1891.

On April 19, 1894, he married Florence May, daughter of William C. Tallman, of Boston. His wife and a sister, Mrs. Edwin E. Davis, of Presidents Lane, Quincy, survive him.

He was one of the leaders of the Massachusetts bar, which brought him tenders of bench appointments and other public offices by different governors, all of which he declined. For many years he was a trustee of the Massachusetts Savings Bank, formerly the North End Savings Bank.

He was a member of the American and Massachusetts Bar Associations, and of the following clubs: Algonquin, University, Square and Compass and Charles River Country Club.

During his long period of practicing law, which began in 1891, and continued to his death, he participated in many important cases, and was trustee of numerous large estates.

Bro. Abbott's interesting and wide career in the Masonic fraternity has seldom been equalled. He was made a Master Mason in Columbian Lodge, A. F. and A. M., of Boston, June 7, 1894. At the time of his death he was past master, trustee and life and honorary member of that lodge. He was also an honorary member of 23 Massachusetts blue lodges; past grand master, past grand warden and past district deputy grand master of the Grand Lodge of Massachusetts.

He was past high priest of St. Paul's

Royal Arch Chapter, Boston; past R. E. grand king of the grand Royal Arch Chapter of Massachusetts; a life member and for many years trustee of Boston Commandery, K. T.; past thrice potent master of Boston Lafayette Lodge of Perfection; past commander-in-chief of Massachusetts Council of Deliberation; life member of Boston Council of Royal and Select Masters; Giles F. Yates Council Princes of Jerusalem; Mount Olivet Chapter of Rose Croix; Massachusetts Consistory, 32d degree; honorary member of Southern Supreme Council, 33d degree, and of Supreme Councils, 33d degree of England, Scotland and Mexico, as well as numerous others.

At Boston, Sept. 21, 1921, he was elected sovereign grand commander of the Supreme Council, 33d degree, for northern Masonic jurisdiction of the United States, and was re-elected in 1924, 1927 and 1930. He was chairman of the delegates from this supreme council at the international conferences of supreme councils, 33d degree of the world, held at Lausanne, Switzerland, in May, 1922, and at Paris, in May, 1929.

Funeral services were held October 13th at 1 o'clock at the chapel in Mt. Auburn Cemetery, Cambridge.

Masonic leaders from many parts of this country and from Canada attended the funeral rites. A delegation from the supreme council of Canada headed by Dr. Alfred F. Webster of Toronto, Ont., the sovereign grand commander, and many grand masters and 33rd degree Masons.

In accordance with his known wishes the services were brief. They were conducted by his long time friend and associate, Dr. Frederick W. Hamilton, grand secretary of the grand lodge of Massachusetts. At the conclusion the body was taken to Brother Abbott's boyhood home, Keene, N. H., for interment in the family plot in that cemetery. The active pallbearers and honorary pallbearers, all close associates and intimate friends, were:

Active pallbearers: Frank W. Buxton, Harry P. Ballard, Walter A. Dane, Fred M. Lamson, Curtis Chipman, Charles H. Spilman.

Honorary pallbearers: Dana T. Flanders, Melvin M. Johnson, Arthur D. Prince, Frank L. Simpson, Herbert W. Dean, Channing H. Cox, Alvan T. Fuller, Frank G. Allen, Roscoe Pound, Dr. Daniel L. Marsh, Ralph H. Sleeper, Allen T. Treadway, John J. Van Valkenburgh, Frederick B. Stevens, Detroit; Harry C. Walker, Binghamton, N. Y.; Andrew S. Patterson, Harrisburg, Pa.; Dr. A. F. Webster, Toronto; John H. Cowles, Washington; Barton Smith, Toledo.

LEON M. ABBOTT'S WILL

Masonic organizations in Massachusetts and New Mexico, the Christian Science Church, Harvard University, the Boston Industrial Home, the Morgan Memorial, several individuals, including employees and servants, and his widow benefit under the will of the late Leon M. Abbott of Brookline, Massachusetts, Past Grand Master of the Grand Lodge of Massachusetts, and Most Puissant Sovereign Grand Commander of the A. A. S. R., N. M. J., which was filed October 18 in the Norfolk Probate Court at Dedham.

No bond was filed indicating the value of the estate. The Old Colony Trust Company of Boston was named executor. After disposing of his law library, office furniture and furnishings to his partners in the law firm of Abbott, Dane, Buffum and Howe, and providing for other bequests, the will directs that all the rest of his estate be held in trust, the executors to pay the net income yearly to his wife, Florence Abbott, and upon her death the whole of the estate to be divided as follows:

To the trustees of the supreme council of the Accepted Ancient Scottish Rite of Free Masonry for the Northern Masonic Jurisdiction of the United States, \$50,000, to be known as the Supreme Council Educational and Charity Fund, the income, together with additions from any source, to be allowed to accumulate and be added to the principal, until it amounts to \$100,000 and any income to be used for charitable and educational purposes as the Supreme Council shall decide.

"It is my desire," the will reads, "that part of the income shall be used for scholarships for superior attention or proficiency in the study of clean journalism, or for prizes or awards to college students for the best essay calculated to encourage and inspire the highest type and standard of true American citizenship."

Income of \$50,000, left in trust, to the Old Colony Trust Company, to be paid as follows: One-fourth to his brother-in-law, Charles J. Tallman, Everett; one-fourth to his wife's cousin, M. Edith Traubman, Seneca Falls, N. Y.; one-fourth to Lucy P. Bray of Melrose, for twenty years in the employ of the law firm of which he was a partner; and one-fourth to Elizabeth Groves, Mrs. Abbott's "faithful housekeeper."

On the death of the last survivor of this group the principal, with any accumulations, is to be divided equally among Harvard University, the Boston Industrial Home, the Morgan Memorial and the trustees of the Supreme

Council of the Ancient Accepted Order of Scottish Rite of Free Masonry for the Northern Jurisdiction in the United States, and the Masonic Educational and Charity Trust.

Other bequests are as follows: To Ralph Sleeper, Brookline, his secretary for ten years, \$7000; to Mrs. Bertha M. Smith, Winthrop, \$1000, for "faithful services"; to Elizabeth Groves, housekeeper, \$2000; to his law partners, Walter A. Dane and Robert E. Buffum, \$2000 between them; to Columbian Lodge of Masons, \$5000; the Grand Lodge, New Mexico, \$5000, and the First Church of Christ Scientist, Boston, \$5000; Beth-Horon Lodge, \$1000; Universal Lodge, \$1000; Brookline Lodge, \$1000; Seaview Lodge, \$1000, and the Masonic Educational and Charity trust, \$5000.

The rest in residue, is to be divided between the trustees of the Accepted Ancient Scottish Rites of Free Masonry for the Northern Jurisdiction of the United States, Columbian Lodge and the Masonic Educational and Charity trust.

The will was signed June 14, 1932.

CZECHO-SLOVAKIA

The old "Le Pont" Federation of Lodges, which is composed of three lodges, each in Prague, Brno and Bratislava, has taken the title, Grand Orient of Czecho-Slovakia. This Grand Orient, however, is not recognized generally as regular, hence, official steps are being made to have it included either in the National Grand Lodge of Czecho-Slovakia or "Lessing zu den drei Ringen" Grand Lodge; both of these bodies being recognized by many of the grand lodges in the United States, one using the Czech language and the other the German, and both being on the closest terms of friendship.

FATHER AND SEVEN SONS MEMBERS OF SAME LODGE

Linn Banks Lodge No. 126, Madison, Va., claims the unique distinction of having as members a father and seven sons. They are: J. T. Johnston, father and Past Master, J. S. Johnston and B. E. Johnston, all of Madison, Va.; W. L. Johnston, Somerset, Va.; L. L. Johnston, New York; B. W. Johnston, Schenectady, N. Y.; J. T. Johnston, Jr., Tarrytown, N. J., and Z. V. Johnston, Brookneal, Va.

It is not often that this family of sons and father visit their home lodge at one time but when it does occur at stated communications the lodge extends to them the courtesy of filling the several stations and transacting the routine business of the lodge.

RECEIVE 33d DEGREE

A number of New England Masons received their 33d degree at the annual convention at Indianapolis, Sept. 21, of the Ancient Accepted Scottish Rite of Freemasonry, of the northern jurisdiction of the United States.

They included Frank B. Lawler, of Jamaica Plain, Mass., commander-in-chief of the Massachusetts consistory; Robert D. Webster, also of Jamaica Plain; Harold E. Cooke, of Gardiner, Me.; John A. Ness, of Auburn, Me.; William B. Randall, of Portsmouth, N. H.; Archie S. Harriman, of Burlington, Vt.; Thomas H. Doane of Providence, R. I., and Charles W. Tremper of New Haven.

A LITERARY GEM FROM THE WINDY CITY

Chicago, Oct. 15, 1932.

NEW ENGLAND CRAFTSMAN:

Attention Mr. Moorhouse.

Dear Sir: In your Sep. issue you state Free Masonry and Communion never work together. Are you trying to kid yourself. Your surly are fooling any one else: every one knows Masonry and Reds working, in Mexico and there dark-chambers metods Central and South America, only recently in Chile: Grand Master: Eugenio Mattee, and bros. Joined with the Reds the overthrow of the Government. I know Masonry as well as some of your grand master and all its crooked, my father was stung on its first temple bond issue that went into default, my bro. stung on the second temple that defaulted ten years ago, and another bro. lost \$10,000 in the Medina acletic Club.

Masonic property bonds here are not worth so much Cigar. Coupons there have been more Crooked Masons sent to prison in the last two years than you have members in some of your lodges, a few: Scottish rite, John Bain and family of three, robbed the public of \$12,000,000. 75 per cent bros Masons, high mougat Chis Pachon, looted the Tr:

It would fill a book the size of a diconony. Ninety per cent of the CROOKED failures in this city were Caused by free Masons. Why Cap. Kid was a mere piker Compared with men of your order, the free Masons themselves will never trust a bro-Masons again.

Chr. Nelson

Yours

Resf.

#3532.

The above indictment of Freemasonry, root and branch, was received October 18th, and is reprinted as an example of the type of communication

which sometimes comes to the editorial desk, generally unsigned.

All too frequently such opinions are representative of a type of mind not indigenous to any particular locality, but general throughout the land.

The writer is at least positive. It would be interesting to follow up his accusations and run down the facts.

Without prejudice the letter is printed, for it is the function of THE CRAFTSMAN, as of all good journals, to allow free expression on subjects germane to its field.

HE LIKES THE DEPRESSION

It isn't often that one finds a man who proclaims to the world that he really likes the depression. But here is one who says right out that he is having a better time than he ever did before. It's hardly necessary to tell our readers that the writer of the following article is a newspaper man, his breezy, frank style tells that as plainly as anything could. But just for purposes of proper credit we will say that Henry Ansley of the Amarillo News-Globe is credited as being the author:

I like the depression.

No more prosperity for me.

I have had more fun since the depression started than I ever had in my life. I had forgotten how to live, what it meant to have real friends, what it was like to eat common everyday food. Fact is, I was getting just a little high-hat.

Three years ago only one man of the News-Globe organization could be out of town at a time, and he had to leave at the last minute and get back as soon as possible. Many times I have driven one hundred miles to a banquet, sat through three hours of bunk in order to make a five-minute speech, then driven the one hundred miles back so as to be ready for work the next morning.

Nowadays as many Globe-News employees as are invited make those trips, and we stay as long as we want to. The whole outfit could leave the office and it wouldn't make any difference.

I like the depression. I have time to visit my friends, to make new ones. Two years ago when I went to a neighboring town I always stayed at the hotel. Now I go home with my friends, stay all night and enjoy some cooking. I have even spent the week-end with some of the boys who have been kind enough to invite me.

It's great to drop into a store and feel that you can spend an hour or two or three or a half day just visiting and not feel you are wasting valuable time. I like the depression.

I am getting acquainted with my

neighbors. In the last six months I have become acquainted with folks who have been living next door to me for three years. I am following the biblical admonition, "Love your neighbors." One of my neighbors has one of the best looking wives I have ever seen. She is a dandy. I am getting acquainted with my neighbors and learning to love them.

Three years ago I ordered my clothes from a merchant tailor—two and three suits at a time. All my clothes were good ones. I was always dressed up. But now I haven't bought a suit in two years. I am mighty proud of my Sunday-go-to-meeting clothes. When I dress up I am dressed up, and I don't mean maybe. I like the depression.

Three years ago I was so busy and my wife was so busy that we didn't see much of each other, consequently we sort of lost interest in each other. I never went home to lunch. About twice a week I went home to dinner—at 6:30 o'clock. I never had time to go anywhere with her. If I did go on a party, I could never locate her; since there was always a "blonde" or a "red-head" available, I didn't much worry about it.

My wife belonged to all the clubs in town. She even joined the Young Mothers' Club. We don't have any children, but she was studying — and between playing bridge and going to clubs, she was never at home.

We got stuck-up and hifalutin'. We even took down the old family bed and bought a set of twin beds—on the installment plan.

When I would come home at night, if my wife was at home, she would already be in her bed and I would crawl in mine. If I came in first, it was vice versa.

We like the depression. We have come down off our pedestal and are really living at my house now. The twin beds are stored in the garage, and the old family affair is being used. We are enjoying life. Instead of taking a hot-water bottle to bed these cold nights, she sticks her heels in my back, just like she did before Hoover was elected.

I haven't been out on a party in eighteen months. I have lost my book of telephone numbers. My wife has dropped all the clubs. I believe we are falling in love all over again. I am pretty well satisfied with my wife. I think I shall keep her, at least until she is 40, and then if I feel like I do now, I may trade her for two twenties.

I am feeling better since the depression. I take more exercise. I walk to town, and a lot of folks who used to

drive Cadillacs are walking with me. I like the depression.

My digestion is better. I have not been to see a doctor in a year. I can eat anything I want to.

I am getting real, honest-to-goodness food. Three years ago we had filet mignon once a week, now we have round steak with flour gravy. Then we had roast breast of guinea hen, now we are glad to get sow-belly with the buttons on it.

I like the depression. My salary has been cut to where I can't afford to buy lettuce and spinach and parsley, and we can't afford to have sandwiches and frozen desserts and all that dam-foolishness which has killed more good men than the World war.

I like the depression. Three years ago I never had time to go to church. I played golf all day Sunday, and, besides, I was so darned smart that there wasn't a preacher in west Texas who could tell me anything.

Now I am going to church regularly, never miss a Sunday.

And if this deprecession keeps on, I shall be going to prayer meeting before long. I like the depression.

VISIT TO A BURMESE LODGE

By W. Bro. ARTHUR S. BUTLER, L. R.

Being on a return voyage from London to Australia, part of my journey was accomplished on a Bibby liner that took me to Rangoon, a city that I had long desired to visit, as from my earliest business days in the heart of the City of London I had drunk in details of Burmese produce, such as tak, rice, sugar, etc., and as a lad had attempted to visualize the country with its forests and rivers, its great cities such as Rangoon, with teeming multitudes of Indians, Burmese, Chinese and other eastern peoples, and who has not heard of Mandalay, the famous town of which Kipling sang, "On the road to Mandalay, where the flying fishes play"? And now I was actually going to see all that my heart had been set on for so long. Rangoon is a striking city, well planned and laid out, with wide streets, parks and some fine buildings.

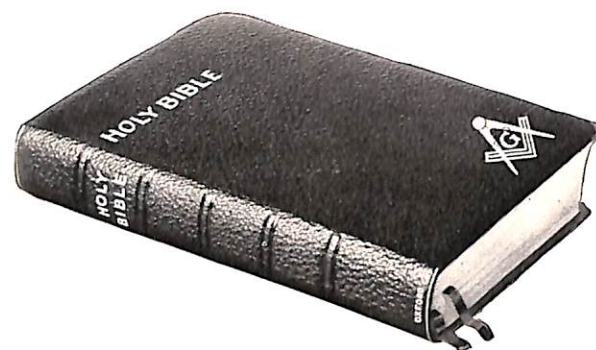
When in such cities I often wonder what the native thinks of it all, for the average darkie is well satisfied with a little hut in a far-away village, and it must be a startler to him when he finds himself among such unaccustomed surroundings as wide-paved streets, with magnificent hotels, banks, govern-

ment buildings, trams, 'buses, theatres and picture shows, railways, etc. In any case, Rangoon is like this, and full of dark-skinned people, who somehow or other live and look well-nourished and contented. It is a common sight to find them in the evenings lying on the pavement, or on an improvised

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bed consisting of a mat and pillow, clothed only with a loin-cloth, and no sheet or other covering, the weather being so hot as to make these unnecessary.

I have no time here to tell you about the Pagodas, wonderful old Buddhist temples that are scattered all over Burma, and of the particularly magnificently gilded and jewelled minarets of the world-famous ones in the neighborhood of Rangoon itself, the greatest being the huge Shwe Dag'one pagoda with its wonderful golden umbrella at top of the huge tower encrusted with jewels computed to be worth many laes of rupees. The Burmese people are very religious, and their ceremonies and ritual are in many respects like those of the Roman Church; much gong-beating and priest-chanting, whilst the air is heavy with the "scent" (a courtesy description) of innumerable joss sticks, bunches of which are constantly being lighted before the various shrines, and as these are evidently paid for by the pious worshippers, the young ladies (who attend to this part of the ceremony) do not wait until the sticks have burnt themselves out, but, long ere they have done so, quickly replenish the supply with freshly lighted ones, so even in this respect out there "business is business." Whilst on the subject of odors, I heard in Singapore a remark of a Chinaman who had a perfume shop, and, being asked by an English lad if the contents of the bottle he was trying to persuade her to buy were really good, he replied, "This is a dam fine stink"; very expressive, but not quite the best Bond Street language.

The people of Rangoon vie with each other in order to make visitors to their beautiful and interesting city really happy, and our four or five days spent there were most agreeable. On the evening of my arrival I was invited to attend the Lodge "Light of Burma, No. 5081," which is under the English Constitution, and is a Hall Stone Lodge. A brother called at the hotel for me, and we drove to the Masonic Temple, a fine building a mile or two outside of the city, pleasantly situated amidst a wealth of tropical palms and profuse vegetation, which gave out a very delightful and soft fragrance in the dark night air. We made our way to a large reception room where the brethren were assembled, and in which was a buffet for serving drinks and cocktails of various kinds, and where I was introduced to the master, W. Bro. R. Dugal, a splendidly set-up Indian doctor who, with laughing and flashing dark eyes, in an affectionate manner warmly welcomed me to the lodge, and introduced me to his officers and all the brethren



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present, saying how delighted they were to receive a brother from London.

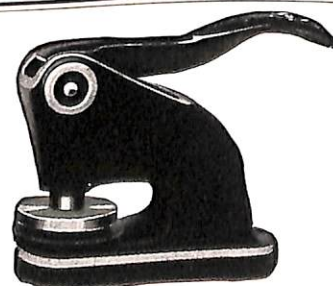
On entering the temple itself, the proceedings were opened in a manner that reflected the greatest credit on the worshipful master and his officers; in fact, all the ceremonies performed during that never-to-be-forgotten evening were conducted in a way that could hardly be surpassed in any really good English lodge. It was very evident that all had learned their parts very thoroughly, and the candidate for initiation (a Chinaman) bore himself very bravely and without the slightest sign of nervousness to the obviously strange and novel situation in which he found himself. The most striking thing of all to me was the almost perfect English that was spoken by all; certainly with a strange accent at times that gave point, however, to the proceedings, and from the sonorous and musical bass of the worshipful master himself to the rather higher pitched tones of the Burmese officers and brethren, all was super interesting and most enjoyable. Not being a Christian, the candidate was sworn on the Buddhist sacred book, the "Chanza", otherwise the ceremony followed the usual English ritual, and, as beforementioned, in a splendid manner. A magnificently served supper followed, and in addition to usual home dishes there were native ones, which were very nice indeed, and the post-prandial proceedings were conducted very much in the same way as in London. The toast of the "King and Craft" was honored with exceptional enthusiasm. The speeches were quite good, the worshipful master having a great command of English and an open smiling countenance, put everybody in equal good humor as he himself possessed; so, what with musical items and speeches, the evening passed very pleasantly indeed. I might add that the toast of the "Guests" was given and received with utmost enthusiasm, and I took the opportunity in my reply of telling the brethren how delighted I was to be with them, how much I appreciated their wonderful hospitality, and congratulated them on the splendid way in which everything was conducted in lodge. With hearty handgrips and cheery admonitions for me to "come back soon," it was with real regret that at about 11.30 p. m. I was motored back to my hotel, much impressed with the visit to Lodge Light of Burma, No. 5081, and hope that I may be lucky enough to repeat the visit on some future occasion.

I had a letter of introduction to Mr. S. Williams, the editor and owner of the old-established Rangoon newspaper, the *Rangoon Times*, who very

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courteously invited Mrs. Butler and myself to dine with him and his wife and family at their magnificent bungalow just outside the city. It was a wonderful evening, with a full moon, and one could not but be strangely impressed at motoring first through the wide city streets and then quickly along the country lanes, with the soft, balmy breeze, the scent of the earth, flowers and luxuriant vegetation in one's nostrils, and the fireflies dancing in the air, all going to make up a truly eastern picture that can hardly be excelled in any part of the world. It was an evening to be remembered, for our host and hostess were kindness itself, and from the moment we entered their bungalow to the final deoch and dhoris, we thoroughly enjoyed every moment. It was interesting to find that Mr. and Mrs. Williams are London neighbors of ours, as they have a house at Finchley, a few minutes' walk from our own place in that district, and so it turned out that we had to travel almost half round the world to meet and get to know our London neighbors, but, a journey well worth while. — *London Freemason.*

FREEMASONRY ABROAD
By CYRUS FIELD WILLARD,
Secretary Philalethes Society
Count Charles D'Argenteau was one of the last Roman Catholic priests who was a Freemason, as he was Archbishop of Tyre and Papal Nuncio at the court of Bavaria. He was made a Freemason in 1858, and died in 1879, at the age of 92.

The Grand Lodge of Vienna has been recognized by the United Grand Lodge of England. Five other grand lodges and the Christian Grand Lodge has broken off relations.

At Tahiti and in other islands of the South Sea are found Masonic lodges under the English and French constitutions.

In Germany, a certain author of an anti-Masonic pamphlet, who calumniated several Masons of Altenberburg, was condemned on their complaint to ten months in prison.

A Hitlerite at Coburg was also condemned for calumniating certain Freemasons to 500 marks fine, 20 days in prison, and the insertion of the judgment in two newspapers. The complaint was made by the Lodge "Earnest for Truth, Friendship and Right."

There is circulating in Austria a legend, according to which Freema-

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sonry has caused to be printed Masonic signs on the bank-notes as proof of its power, and a clerical journal published an article on this rumor, which, of course, was without foundation.

One of the lodges at Antwerp, in Belgium, had in its rooms from May 1 to June 4, an exposition of books by authors who were Masons.

In Spain, a violent campaign against the republic was led by a priest named Tusquets, who tried to prove that the republic had been proclaimed, thanks to Freemasonry, which had been sustained by the gold of the Jews. One of those attacked responded in the press and by radio, affirming his Catholic opinions, saying he was not a Mason, and "I regret to say the abbe has lied."

The Symbolic Grand Lodge of Germany has held its first convention and reports 23 lodges in Germany and one in Palestine. The other nine grand lodges in Germany refused recognition to this new grand lodge, but it has been recognized by ten other grand lodges.

BOLIVIA. There has just been founded in Bolivia a grand lodge composed of lodges formerly under the Grand Lodge of Chile, and with the authorization of the latter grand lodge.

In France, on the eve of the general elections, the lodges received a letter purporting to emanate from the "International Office of the Pacifist Press," asking the names, professions, addresses and political grouping of "any Brother candidates in your department." In reality it emanated from an anti-Masonic and clerical group.

Leaders of the German National Socialists (Hitlerites) have sent out a confidential circular to their subordinates recommending that they obtain, no matter by what means, information as to what Masonic lodges meet in their city, what are their telephone numbers, days of meeting, head of the lodge, list of members, and if possible photograph members when entering or leaving the lodge premises.

One reads in "Die Lauchte", German Masonic publication for July-August, that the grand lodge, "To the Three Globes" at Berlin has taken a decision to reject definitely all relations with the lodges of former enemy countries and to oppose the efforts of those seeking peace.

The Grand Lodge of Prussia, "Zur Freundschaft," at Berlin, commands its

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members to observe ten principles as Masonic duties, among which the eighth is that they will belong only to those parties which fight against the lies of the war debts, as well as the Treaty of Versailles, and which claim for Germany a right to organize its defense as long as other nations will not have given the solemn guarantee of disarmament. Some politics.

AUSTRIA. The Grand Lodge of the Three Globes of Berlin and the Grand Lodge of Prussia have just broken off relations with the Grand Lodge of Vienna, whose doctrine they consider incompatible with their own concepts of Masonry, while on the contrary, the Grand Lodge of England has just decided to recognize this Austrian Grand Lodge.

DENMARK. The "Grand Lodge of Free and Accepted Masons" has just been formed in Denmark. It is a different and more democratic organization than the National Grand Lodge of Denmark, of which the King is the grand master.

SPAIN. The Grand Orient of Spain, in its General Assembly last July, decided unanimously to transfer its headquarters from Seville to Madrid, where they are now established at Calle Principe 12.

NORWAY. The Grand Lodge of England has refused to recognize the Grand Lodge "Polar Star" of Trondheim, as there is already a Grand Lodge of Norway in existence, which, like the Grand Lodges of Sweden and Denmark, is aristocratic, while the newcomer is democratic.

CZECHOSLOVAKIA. The formed federation of lodges working at Prague, Brno and Bratislava, has taken the name of the Grand Orient of Czechoslovakia, where there are already two grand lodges, one called the National Grand Lodge, and the other a German-speaking grand lodge, called "Lessing zu den Drei Ringen."

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LODGE BOOKS

By Bro. S. L. COULTHURST, PR.S.G.D.
(E. LANCS).

A letter was received from Bro. Stephen Blair, P.G.M. (E. Lances) re eligibility of Mr. Robert Allen to be made a Mason, stating that if the brethren of the lodge consider Mr. Allen, in other respects than having a "wooden leg," a fit and proper person to be made a Mason, they had his authority to do so.—*Lodge of Prudence*, 219, 1st June, 1860.

The secretary was sent with 12s. to the widow of a brother, and he has left it on record that he spent 1s. of the lodge money at the "Unicorn" when on the business.—*Benevolence*, 83, 1761.

It was agreed to give a distressed brother that applied for relief 1d. per mile, or if on horseback 2d. per mile, for every mile he goes to another lodge.—*Benevolence*, 83, 1774.

An emergency meeting of the lodge "to consider the purchasing of a lottery ticket for the use of the lodge, and that all members to attend, otherwise they shall be excluded all benefit to arise from the said ticket." The cost of the ticket was £13 3s., No. 16,269.—*Benevolence*, 83, 1774.

We hear no more of the ticket bought, so we presume it was not a winner.

The secretary, after signing the Minutes, wrote: "Charles Alderoff secretary for the last time; God be praised," and in the Roll of Members wrote opposite his own name: "Declared off for ever."

—*Bolton Lodge*, 1788.

A brother said he was cleared of the lodge and he should mend his old breeches with his apron.—*St. John's Lodge, Bolton*, 1802.

John Gordon and James Taylor were "Blackballed," the allegations against them being Jacobins and not believing in Jesus Christ.

—*Unity Lodge*, 267, 1796.

Bro. Bailey made a motion this night, and it was seconded by Bro. Moore, that some person be made gratis in order to keep the books regularly.—*Lodge of Integrity*, 163, 4th May, 1790.

That the best thanks of the lodge be given to our worthy Bro. Dr. Jonathan Cotgreave for his attendance on a sick

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brother, lately dec'd, one hundred and twenty-six days, without gratuity or reward, and for which the lodge record its grateful thanks.

—*Royal Chester*, 80, 1759.

Bro. Cunningham, of Liverpool, was engaged for the purpose of instructing the lodge, and was paid £1 13s. for his services. — *Anchor and Hope*, 37, 1768.

A visitor, Bro. Peter Patten, proposed Capt. E. V. Townsend (afterwards D.P.G.M.), Sir John Cotgreave, Lieut. J. T. Coryton, Capt. John Bennett, Capt. Geo. Brooke, all of the Cornwall Fencibles, for initiation; they were made the same day, each paying £3, 13s. 6d. and gave the brethren of the lodge an elegant entertainment.

—*Royal Chester*, 80, 1795.

It was resolved that no member leave the lodge until it was closed without a password from the W.M. — *Cestrian Lodge*, 425, 1852.

Bro. Matthew Blunt's (secretary) expenses to London to acquire the revised Ritual of the Royal Arch Degree as recently promulgated by Grand Chapter, £6 18s.—*Anchor and Hope*, 37, 1835.

Bro. Horridge was fined 6d. for sleeping in the lodge room, and Bro. Grundy was fined 3d. for assaulting Bro. Horridge in his sleep. — *Bolton Lodge*, 1786.

Two members were deputed to attend Prov. Grand Lodge and procession at Manchester, and were to receive 50s. towards their expenses.—*Royal Lances Lodge*, 116, 1826.

That no E. A. be admitted a F. C. until he hath been at least three months an E. A., except on leaving the country; that no F. C. be admitted a M. M. until he hath served at least six months as a F. C. and has been instructed in all things belonging to that degree he hath taken. — *Royal Lancashire*, 116, 1st May, 1783.

Lodge Box Money.—On 23rd July, 1763, John Unsworth, late Bellmann of the town and employed as a tyler, was tried at the Sessions for robbing the box belonging to the Freemasons at Henry Wadsworth's, at the Sign of St. Ann's, and sentenced to seven years' transportation. On a lodge night he attended with his key, and two other officers each had a key, the box having three locks. Business being over, he officially got from his brother officers



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their keys, pretending to lock the box for them, but left both locks unshot, while his own key secured it from being known. He soon found an opportunity for the robbery, and then had the meanness to lay the crime on James Sweetlow, a reduced soldier at that time on his way to Ireland and who had been assisted by the members.—*Lodge of Friendship, 44, 1763.*

The worshipful master was fined 2d. for writing a letter in lodge hours, also 2d. for not being clothed, and 6d. for not appointing a deputy during his absence.—*Lodge of Antiquity, 146, 1788.*

The members attended the funerals of Bros. Jno. Lowe and Crossley, and the lodge paid 10s. for the "Beadles" and 24s. 2½d. for Bro. Lowe's, and 44s. 3d. for beer at Bro. Crossley's.—*Lodge of Unity, 267, 1804.*

The lodge sent a letter to other neighboring lodges that they had suspended Bro. John Cornish from the benefits of Masonry until further notice for associating with a club of "Oddfellows."—*Lodge of Unity, 267, 1815.*

At this lodge the prov. grand treasurer moved that an address of thanks be sent from this lodge to the Grand Lodge of England for their bountiful charity (£15) to our Brother Thomas Wilbraham (a member before 1743).—*Royal Chester, 80, 9th March, 1763.*

It was agreed that the tyler be paid 1s. per week for tiling, cleaning the lodge room, making the room ready for business, and assisting Bro. W. N. in the bar.—*Royal Lancaster, 116, 1829.*

It is recorded that "only two members" turned up, "and after drinking one bowl of punch returned home." It is to be hoped it was not the punch-bowl with a capacity of 16 gallons that belonged to Lodge 89 about that date.—1809.

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A Success of his job. Each little
Thing done better is the thin edge
Of the Wedge into something bigger.

CAUSE AND EFFECT

Little Billie was attending his first concert, a choir recital. The dramatic soprano and the motions of the conductor held the attention of the audience. "Papa, what's the man shaking his stick at her for?" asked Billie.
"Sh-h. He's not shaking his stick at her."
"Then," said Billie, still unconvinced, "what's she hollering for?"

ONE AS GOOD AS ANOTHER

"But," said one man, "I understand the girl you are engaged to is a twin. How do you tell the difference between her and the sister?"

"Well, it's a jolly nice family," said the lucky man, "and I don't bother very much."

DISTILLED HARMONY

There was once a woman of uncertain vocal attainments who deemed it her vocation not merely to lead, but also drown the efforts of the village choir. The choir rose in protest, and asked the vicar to inform the offender that she must sing more in harmony. Calling on her as soon as he could brace himself up for the unpleasant duty, the vicar said blandly:

"And now, Miss R—, I have been asked to say a word to you about your singing—"

"Don't mention it," the chorister broke in. Not to me be the praise—it's a gift."

SOLID PESSIMISM

"Oh, well," moralized the moralizer, "somewhere behind the clouds the sun is shining."

"Maybe," demoralized the demoralizer, "And under the sea is land, but that doesn't help a guy when he falls overboard."

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MUSICAL LEGS

A farmer and his wife lived near
 the village church. One warm Sunday
 evening, while they sat dozing on the
 porch the crickets set up a loud chirp-
 ing.

"I do enjoy their chirping," said
 the farmer, drowsily, and soon he was
 asleep.

Presently the church choir burst
 forth into singing. "Just listen to
 that," murmured the wife, "Isn't that
 beautiful?"

"Fine," muttered the farmer, sleep-
 ily, "they do it with their hind legs."

REASON ENOUGH

Two friends met after church service
 and the one inquired:

"Why did you stop singing in the
 choir?"

"Because one day I didn't sing and
 somebody asked if the organ had been
 fixed," was the reply.

A CURIOSITY IN FIGURES

Place in a column the year of your
 birth, your age, the years of your initi-
 ation and the number of years you have
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WHERE, INDEED?

Customer—Why do you have an apple
 as your trademark? You're a tailor.
 Tailor—Well, if it hadn't been for
 an apple, where would the clothing bus-
 iness be?

WHERE WILL IT STOP?

"Just as I expected. They've gone
 to sellin' the weather."

"Whatcha mean—sellin' the
 weather?"

"Look at that sign, 'August Fur
 Sale'."

A SAD LICHT—WHACHT!

A lady named Schacht sailed away in
 a yacht.

Her foot gacht eacht in a sailor's
 knacht

And pitched her into a lobster pacht;
 She facht and wracht till she was hacht.
 She swore a lacht and vowed she'd
 nacht

Go sailing again in that lobster yacht.

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Teacher—That's fine. How did you
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Tommy I licked them both.

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 to lead.

Deacon Brown (awakening from a
 nap)—"Hain't my lead, I dealt.

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 clared Howard, "that no two people on
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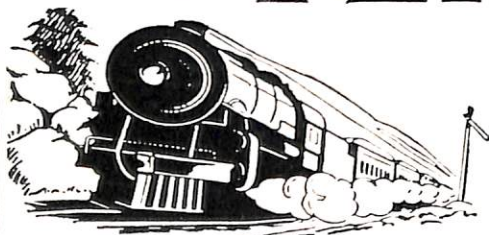
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